

**Between  
Salmaan Al-Awdah  
and  
Ali Al-Jifri**

Shaykh 'Abdul'Azeez bin Ra'ees ar-Ra'ees



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E-mail: [admin@salafimanhaj.com](mailto:admin@salafimanhaj.com)

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**بين سلمان العودة و علي الجفري**

**BETWEEN  
SALMAAN AL-AWDAH  
AND  
'ALI AL-JIFRI<sup>1</sup>**

*By Shaykh 'Abdul'Azeez bin  
Ra'ees ar-Ra'ees*

*Translated by 'Abdulhaq al-Ashanti*

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<sup>1</sup> A superb lecture originally in Arabic from [www.islamancient.net](http://www.islamancient.net)

Indeed, all praise is due to Allaah, we praise Him, we seek His aid, and we ask for His forgiveness. We seek refuge in Allaah from the evil of our actions and from the evil consequences of our actions. Whomever Allaah guides, there is none to misguide and whoever Allaah misguides there is none to guide. I bear witness that there is no god worthy of worship except Allaah and I bear witness that Muhammad is the servant and messenger of Allaah.

To proceed:

On the day of Jumu'ah Rabee'al-Awwal 1427 AH<sup>2</sup>, it pleases me to meet you with some words entitled *'Between Salmaan al-Awdah and 'Ali Jifri'*, may Allaah guide them and us to what Allaah is pleased with. There was a session with Dr Salmaan al-Awdah during his visit to Sudan and this session is present and available, in written form and audio, on the website *'islamonline'* wherein he was asked a number of questions including a question related to Bin Jifri, 'Amr Khaalid and some other *du'aat* which I will transmit to you *inshaa'Allaah*, from his (Salmaan's) speech, also from the question and answer. Salmaan answered in praise and admiration of 'Ali Jifri and his *da'wah* along with 'Amr Khaalid.<sup>3</sup>

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<sup>2</sup> Circa April 10 2006 CE

<sup>3</sup> He is Aboo 'Alee 'Amr bin Muhammad bin Hilme bin Khaalid ('Amr Khaled'), born on September 5 1967. he graduated from *Cairo University's 'College of Commerce'* in 1988 CE and has recently compiled a Ph.D on *'Tolerance in Islaam'* at the *University of Wales* (UK). He has a number of TV programs which are aired on Arabic satellite channels, such as *Suna'a al-Hayaat ('Life-Makers')*, *Nalqa al-Ahibbah (Meeting the Beloved)* and numerous other shows which are aired by *Iqraa, MBC* and other *ikhwaanee* and modernist channels. His emotive presentations and 'clean'-shaven image has attracted many of the ignorant masses to accept his *da'wah* and start practicing as a result! So this just goes to show that many of the people don't really want to traverse the real path which involves sacrificing and abandoning desires, yet will follow the one who claims to present an "easy Islaam." In Egypt it has been said that many women too to the *hijaab* after his lectures and as a result he is popular with female audiences. He also makes use of fabricated and weak *hadeeth* and narrations within his presentations and furthermore a load of imitators

Before transmitting the questions and answers and prior to the appendages to the answer, I wish to begin with an introduction.

## FIRST INTRODUCTION

From the greatest and most beloved actions to Allaah, *Glorified and Magnified*, is loving and hating for the sake of Allaah. *Shaykhaan* reported a *hadeeth* from Anas that the Prophet (*sallallaahu alayhi wassallam*): *“Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allaah and His Messenger become dearer than anything else; whoever loves a person and he loves him only for Allaah’s sake; whoever hates to revert to disbelief after Allaah has brought (saved) him out from it, as he hates to be thrown in fire.”*

It is verified in the *Saheebayn* from Abee Hurayrah (*radi Allaahu ‘anhu*) that the Prophet (*sallallaahu alayhi wassallam*) said, when mentioned the seven who Allaah will shade on the day when there will be no shade except His, he mentioned (*sallallaahu alayhi wassallam*) that from them two men who love each other for the sake of Allaah, meet for that and part upon that. So love for the sake of Allaah and hate for the sake of Allaah is from the greatest actions however my brothers, know that love and hate for the sake of Allaah have signs and indications. From the signs of love of Allaah is that you love a person due to his amount of obedience to Allaah and following the way of Muhammad (*sallallaahu alayhi wassallam*). When the man firmly holds to the ‘*aqeedah* of the *Salaf* of this *ummah* and to the ‘*aqeedah* of the Prophet (*sallallaahu alayhi wassallam*) and also to what the foremost people in having their actions of worship accepted by Allaah, did then loving such a person for the sake of Allaah should be great. This is from the criteria for loving Allaah, so whoever claims that he

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have also manifested which adopt the same suit and ‘clean’-shaven image in order to attract weak Muslims with such a fake ‘easy’ and accommodating image. [TN]

loves someone for the sake of Allaah, these criteria should be placed in front of him.

Al-Bayhaquee verified in his book *Shu'b ul-Eemaan* from Bishr al-Haafee<sup>4</sup> that he said:

**“Loving and hating for the sake of Allaah – so if it is said “if you loved someone yet they began an innovation, hate him for the sake of Allaah and if you do not do it, then that is not loving for the sake of Allaah.””**

It is also reported from the Imaam Sufyaan that he said:

**“If a man loves another for the sake of Allaah, then innovates something in Islaam and does not hate him for it, he does not truly love him for the sake of Allaah.”**

These are the signs of loving for the sake of Allaah, as for whosoever comes and claims that they love a man for the sake of Allaah, despite the contradictions to the Divine Legislations that the man has, along with being involved in innovation, opposing the creed of the people of *sunna* and the way of the *salaf* of this *umma*, yet is still claiming that he loves such a person for the sake of Allaah, then this error demands that all Muslims, who hope for the meeting with Allaah, to assess the love of this man for the other for the sake of Allaah.

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<sup>4</sup> Aboo Nasr Bishr ibn ul-Haarith bin ‘AbdurRahmaan bin ‘Ataa bin Hilaal bin Maahaan bin ‘Abdullaah (Ba’boor) al-Marwazee al-Haafee (*raheemahullaah*), born 150 AH/767CE. He was originally from a village in Marw and then moved to Baghdaad, he was one of the teachers of Imaam Ahmad. He heard hadeth from Shareek, Hamaad ibn Yazeed, ‘Abdullaah ibn al-Mubaarak, ‘Eesaa ibn Yoonus, al-Mua’afee ibn ‘Imraan al-Mawsilee and many others. Al-Khateeb al-Baghdaadee was buried next to him. Ibn Khalikaan in *Wafayaat al’-A’yaan* stated that his ancestor ‘Abdullaah embraced Islaam at the hand of ‘Ali ibn Abee Taalib (*radi Allaahu ‘anhu*). He died circa 227 AH/842 CE aged 76 years of age. He was well-known, trustworthy and righteous, there are some statements ascribed to him however which are not verified. [TN]

## SECOND INTRODUCTION

There are some people who persist upon some positions and persist upon traversing certain issues or against certain positions regarding some personalities, stubbornly. We ask Allaah to grant us good health and them.

You see some people stubbornly loving so and so and defending so and so, why? Out of stubbornness, because other people criticize so and so and this is a mistake. As stubbornness is dangerous in the Divine Legislation of the Prophet (*sallallaahu alayhi wassallam*). Stubbornness which opposes the Divine Legislation is dangerous and has levels, some stubbornness reaches the level of *kufr* as Ibn Qayyim mentioned in *Madaarij us-Saalikeen*. However, this type of stubbornness leads one to fall into actions of *kufr*. Also from stubbornness, are the types which lead to innovation, types which lead to disobedience, so there are levels and it is incumbent upon the Muslim to fear Allaah and not take up a position on anything out of stubbornness towards someone, rather his position should be based on what is most beloved to Allaah and gains nearness to Allaah. As when people will be gathered on the Day of Judgment they will be asked individually and his stubbornness will not benefit him. It is verified by Shaykhaan in the *hadeeth* of ‘Adiyy ibn Haatim that the Prophet (*sallallaahu alayhi wassallam*) said: *“There is none of you except that his Lord will speak to him, there will not be an interpreter between him and Allaah. Then He will say to him: Did I not bring you wealth? And he will say: Yes. Then He will say: Did I not send to you a messenger? And he will say: Yes. And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date.”*

So I exhort you by Allaah, that you do not take a position regarding anyone (merely) out of stubbornness towards some people. This is not permissible in the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*).

### THIRD INTRODUCTION

Everyone errs and this is something true which there is no doubt about. All of *Bani Aadam* (i.e. humanity) errs and the best of those who err are those who repent<sup>5</sup>, and this is not something which anyone disagrees with. Mistakes are also upon different levels, one mistakes is not like all mistakes. There are some mistakes which expel a man from Islaam, such as falling into issues of *shirk* and *kufr*. Also from the mistakes are that which expel a man from the *sunnah* and land him into innovation. There are errors which land a man into *fisq* (sin) and regard the man as a *faasiq*, and there are mistakes which are not like this. So errors are not all upon the same level, rather mistakes take different levels and this is something which there is no argument about. So it is not correct for anyone to come and defend one who has fallen into *shirk* or innovation, which renders a man to be a *musbrik* or innovator in accordance with the well known principles of the Divine Legislation, and defend such an individual by saying that “everyone makes mistakes.” Yes! Everyone makes mistakes, however the Divine Legislation granted each mistake its weight and granted each mistake its ruling and these different errors influence the ruling upon men. Whoever falls into matters of *kufr* and has applied to him the conditions of the preventative factors, this error will make the person become a disbeliever. Whoever falls into matters of innovation which has led to disagreements between the people of *sunnah* and the people of innovation and the person has fallen into it, then such a person is an innovator. Whoever falls into a major sin and has applied to him the right conditions and preventative factors are taken into consideration, then such a person is a *faasiq* and likewise. Mistakes are thus upon different levels, every error has its Divine Legislated ruling and the reason for

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<sup>5</sup> Relayed by Anas (*radi Allaahu ‘anhu*) in at-Tirmidhee. [TN]



mentioning this issue is because there are many people if it is said to them what I have just said that “so and so has fallen into such and such, and in light of the Divinely Legislated principles so and so has become a *mushrik*, who worships other than Allaah” or “in accordance with the Divinely Legislated principles so and so has become an innovator” whether it be total innovation or in part over matters in which there is a difference between the people of *sunna* and the people of innovation, they come and say “yeah but everyone make mistakes”!! Yes, everyone make mistakes, but the Divine Legislation rules upon the servants and has set for every mistake its weight and ruling. Then know my brothers, even no matter how much a man is respected if he errs in the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*) then it is incumbent to refute his error. If you defend the man it is not permissible for you at all to defend the mistake itself, rather the mistake has to be acknowledged. Then after that look at the mistake in the scales of the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*).

#### FOURTH INTRODUCTION

There are also many people that if you warn them against a man than they say that **“this is backbiting and backbiting is from the major sins and it is not permissible to backbite a man”** etc. So it is incumbent upon you to know my brothers that *gheebah* (backbiting) in the Divine Legislation of Muhammad (*sallallaahu alyhi wassallam*) is from the major sins, Allaah mentions this in His book,

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**“And do not backbite each another, would one of you love to eat the dead flesh of his brother?”**

{*al-Hujuraat* (49): 12}

In *Saheeh Muslim* the Prophet (*sallallaahu alayhi wassallam*) stated when asked about *gheebah* “*Saying that about your brother what he hates.*” So it is incumbent to know that this Divine Legislation which prohibits *gheebah* and makes *gheebah* a major sin at the same time obligates refuting the opposer, mentioning his name, and if he is a liar then saying that he is liar, or if he is an innovator then say that he is an innovator, the Divine Legislation obligates this as Imaam Abu’l-’Abbaas Ibn Taymiyyah (*raheemahullaah*) relayed there is a consensus on this. The speech of the *Salaf* on this issue is extensive and I will read to you some of the statements of Imaam ash-Shaatibee (*raheemahullaah*) in his book *al-T’tisaam* related to this matter. The speech of ash-Shaatibee is great as it refutes those who say **“do not speak about people, do not speak about the callers”** even if there is an error which necessitates speaking about them they say **“do not speak about them so as not to divide the ranks (of the Muslims).”** Imaam ash-Shaatibee in his book *al-T’tisaam*, vol.2, p.731:<sup>6</sup>

**“Aasim al-Ahwal reported: “I sat with Aboo Qataadah and he mentioned Amr Ibn ‘Ubayd and mentioned some things against him. I said “Yaa Aba’l-Khattaab! I do not view that the scholars should talk**

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<sup>6</sup> Imaam Aboo Ishaq Ibraaheem ibn Moosaa ash-Shaatibee, *al-T’tisaam* (Al-Khobar, KSA: Daar Ibn ‘Affaan, 1412 AH/1991 CE - 1<sup>st</sup> edition and 1417 AH/1995 CE – 2<sup>nd</sup> edition), edited, checked and verified by Shaykh Saleem al-Hilaalee. There are at least five other prints: *al-T’tisaam* (Beirut: Dar el-Marefah, 1425 AH/2004 CE), edited by Muhammad Tam’ah Halabee; *al-T’tisaam* (Beirut: Daar Kutub ‘Ilmiyyah, 1411 AH/1991 CE, 2<sup>nd</sup> edition), edited and verified by Ahmad bin Muhammad ash-Shaafee; *al-T’tisaam* (Maktabah ar-Riyaadh, 1332 AH/1914 CE and Beirut: Dar el-Marefah, 1402 AH/1982 CE -2<sup>nd</sup> edition) edited and verified by Muhammad Rasheed Ridaa; *al-T’tisaam*, (Beirut: Daar al-Kitaab al-’Arabee, n.d.), edited by ‘AbdurRa’oof al-Mahdee; *al-T’tisaam*, (Cairo: Daar ul-Hadeeth, 1424 AH/2003 CE), edited by Sayyid Ibraaheem. [TN]

about each other?”<sup>7</sup> He said “Yaa Ahwal! Do you not know that if a man begins an innovation it is incumbent to mention this so that it is warned against?””””

Imaam ash-Shaatibee then appended to this:

“The likes of these, must be mentioned and banished, because of their harmful effects on the Muslims if they are left, which are greater harms than what would happen if they are mentioned and warned against, if the reason for leaving the refutation is fear of division and enmity. Undoubtedly, if we compare separation between the innovators alone and the (general) Muslims and the separation between the innovators, including their affiliates and adherents, and the (general) Muslims; then a mixture of separation (and unity) may be more appropriate. A small portion of evil is better than absolute evil. (Legally) This is like the amputation of a deformed hand, causing its destruction, as opposed to (executing an individual) killing him completely. This is a perpetual legal principle. The less harmful ruling is submitted, preventing that which is harsher (in rulings).”

It is acknowledged from this speech that speaking about the people of innovation, even though it is correct, it does contain causing division between the Muslims, in reality it leads to a benefit for the Muslims and prevents a greater harms and the Divine Legislation came to bring about benefits and prevent harms. In reality warning from innovation does not cause division, it rather gathers and returns the people to the Divine legislation of Muhammad (*sallallaahu alayhi wassallam*). What is important to know my brothers is that what many people resort to by saying “**speaking about so and so is considered to be gheebah**” is an error and failure. Rather speaking about whoever deserves

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<sup>7</sup> Pay attention to these words of ‘Aasim al-Ahwal, “do the scholars talk about each other?”

to be spoken about as advice for the *ummah* of Muhammad (*sallallaahu alayhi wassallam*) is from giving advice and is obligatory according to consensus as noted by Abu'l-'Abbaas Ibn Taymiyyah (*raheemahullaah*). What Ibn 'AbdulBarr (*raheemahullaah*) mentioned that if the Divine Legislation permits speaking about a man who wishes to marry a woman then one must make clear the condition of the man, he said that this is permissible in the Divine Legislation and is from obligatory advice and this benefit is for one person and for that reason is obligatory. So whatever has a benefit for the Islamic *Ummah* in general then it is more incumbent.

## FIFTH INTRODUCTION

Praising the people of innovation destroys Islaam and the *sunnah* and the *Salaf* frequently warned from sitting with the people of innovation, not to mention praising them! Fudayl Ibn 'Iyyaad (*raheemahullaah*) said: **“Whoever praises an innovator has helped to destroy Islaam.”** Look at the speech of the *salaf* of this *ummah*! And Allaah said,

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**“And it has already been revealed to you in the Book (i.e. the Qur’aan) that when you hear the Verses of Allaah being denied and mocked at, then do not sit with them, until they engage in other talk, (but if you stay with them) certainly then you will be like them.”**

{*an-Nisaa* (4): 140}



Imaam al-Baghawee mentioned in his *tafseer* from Ibn 'Abbaas (*radi Allaahu 'anhu*) that he said: "This is in regards to the people of desires." Ibn Battaah transmitted in his book *al-Ibaanah* from Qataadah: "This is in regards to the people of desires." Ibn Jareer in his *tafseer* transmitted that: "This is in regards to the people of desires." How then can one praise an innovator? Not even (praising them) in a private gathering, but rather in an open public place wherein millions of the creation of Allaah are listening??! What is the condition of the one who does this with the *Salaf* of this *ummah*? The speech of our *salaf* warning against sitting with the innovators is extensive. For this reason, Imaam Ahmad, as is narrated by Aboo Daawood, was informed by one of his companions that a man was sitting with another man from the innovators so should I warn against and abandon him (i.e. the first man who was originally from *Ahl us-sunnah*)?" Imaam Ahmad said: "Have you told him that he is a man from the innovators?" The companion of Imaam Ahmad said "From what I know yes I have done." Then Imaam Ahmad said "Then he is with him."<sup>8</sup> This is in regards to who? To whoever sits with the people of innovation so what is the situation then of the one who praises them. Imaam Sufyaan ath-Thawree entered Koofah he asked about 'Ubayy ibn Subayh and who he sits with and who are his entourage, the people said **"he is from the Qadariyyah."** He said **"He is a Qadaree."** Refer to Ibn Battah and his book *al-Ibaanah*. What Ibn Battah also relates from al-'Awzaa'ee is that he was asked about a man who sits with the people of *sunnah* and also with the people of innovation. He (i.e. Imaam al-'Awzaa'ee) said; "He is a man wants to equalize between truth and falsehood." Even with the likes of those, the Imaams of the *sunnah* warned against the likes of such people. Therefore, how my brothers can some people who ascribe themselves to the *deen* and are callers whose words are listened to by

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<sup>8</sup> Originally mentioned by Qaadee Aboo Ya'la in *Taqaqaat ul-Hanaabilah*, vol.1, p.60

millions, praise people who come with *shirk* which even Aboo Jahl and Aboo Lahab didn't come with, I ask Allaah for good health for me and you! Therefore, the affair is dangerous and praising the people of innovation is a reason for the destruction of the *sunnah* of Muhammad (*sallallaahu alayhi wassallam*). Some of them repeat a doubt that

**“It is not right for you to say that so and so is an innovator, or that so and so is in error, or to say that so and so is misguided, just due to him praising someone from the people of innovation.”**

So if you ask “why?” he will say to you

**“Because he does not praise the innovation itself and the salaf only spoke about praising the actual innovation.”**

The answer to this is:

**FIRSTLY:** The speech of the *Salaf* is abundant in indicating that they deemed people to be misguided based upon their entourage and companionships, in praising a man of innovation and it is not mentioned that they only mentioned the specific innovations as mentioned in the doubt. This is the *manhaj* of our *salaf*, so whoever loves the *salaf* then one is between two matters: either he is truthful and follows their way or he is not like this and does not follow them.

**SECONDLY:** Our *salaf* were long-sighted,<sup>9</sup> so whoever praises an innovator, especially if he such a person utilizes in his *da'wah* deception of the people and he is listened to and loved and if the people love him they will accept innovation. The Shaykh and Imaam ‘Abdul’Azeez ibn ‘Abdullaah Ibn Baaz (*raheemahullaah*) was asked in his explanation, which is available on tape, of *Fadl ul-Islaam*:

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<sup>9</sup> Indeed, and example of the short-sightedness of the ignoramuses and people of innovation will be evident very soon, see footnote no. [TN]

**“O noble Shaykh! I ask you about a man who praises the people of innovation and eulogizes them. Does such a man also assume the same ruling as them (people of innovation)?”**

Listen to the words of this Imaam who made the *salaf* of this *ummah* an example for him (*raheemabullaah*):

**“Yes! There is no doubt that whoever praises them and honours them is a caller to them and one of their du’aat. We ask Allaah for good health!”**

So the Shaykh (*raheemabullaah*) brands whoever praises the people of innovation is one of their callers to innovation and from them.

## SIXTH INTRODUCTION

The last of the introductions, is regarding who is Ali Jifri?<sup>10</sup> The speech concerning him is extensive however I wish to mention to you a thing or two which are present with the one called “Ali Jifri.”

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<sup>10</sup> According to the study by the Islamic researcher ‘AbdurRahmaan ibn Sa’eed Dimashqiyyah (on almiijhar.net): ‘Ali ibn ‘AbdurRahmaan al-Jifri was born in Jeddah in 1391 AH/1971 CE wherein his family were present yet he is of Yemeni nationality. His father ‘AbdurRahmaan ibn ‘Ali ibn Muhammad al-Jifri was the leader of the political party *Hizb ur-Raabitah Abnaa il-Yemen* and then later of the *National Opposition Front (MOWJ)* was one of the sixteen wanted by the Yemeni government for contributing to the civil war there in 1994 CE, he was sentenced to death and 2-10 years in prison absentia in 1997, yet he and his political cohorts were granted amnesty in May 2004 CE. As for ‘Ali Jifri then he does not possess any official certificate of study from any university, what also proves this is the fact that he introduces himself as one who merely **“attended Daar Mustaphaa”**, the *soofee* hospice of Habeeb ‘Umar bin Hafeedh in Tareem, Yemen wherein odd *soofee* practices are taught mixed with aspects of *Sharee’ah*. He is also said to have ‘studied’ with Muhammad ‘Alawi al-Maalikee. ‘Ali Jifri achieved notoriety for his appearances on Arabic satellite channels such as ‘*Dream 2*’ and ‘*al-Muhawar*’, both Egyptian channels which are backed by people who are far from the *deen*. ‘Ali Jifri also constantly refers to ‘*Ahl ul-Bayt*’ and the ‘*Alawis*’ and mentioning disagreements that took place between them and Bani Umayyah and Bani ‘Abbaas, inciting hatred against them in the souls of the common people, even though the scholars have state that these disagreements and tribulations should not be delved into by the Muslims. He travels to many countries such as Kenya, Tanzania, Comoros, Sri Lanka, Indonesia, Lebanon, Jordan, Syria, UAE

He said with his own words that are available on the website <http://www.almijhar.net/> with his own words! He said in regards to the question which was asked by one of the audience **“interacting in this life, even by bringing forth children without a father<sup>11</sup>, is it possible for the righteous to behave in this way?”** Ali Jifri said, and he says it in colloquial Arabic<sup>12</sup>, **“It is not to be opposed (under the pretext) that it is not**

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(where he is close to one of the *hukkaam* in Abu Dhabi), Qatar, Bahrain, Uman, UK, USA, France, Belgium, Holland and Germany. He professes to follow the *fiqh* of Imaam Shaafi'ee (*raheemahullaah*) and to be an 'Ash'aree in 'aqeedah. These observations have been gathered by Dimashqiyyah. Because the *soofiyyah* are being viewed as the passive and presentable face of Islaam by many *kuffaar* and watered-down elements, this can explain his popularity and shows on *Iqraa* channel (where he has a show called 'al-Meezaan') and on the channel 'Arabiyyah' wherein he also had a show!! He is linked to Hamza Yoosuf Hanson of Santa Clara, California (USA) and can be seen reciting *al-Qaseedah Burdah* with him here: <http://www.almijhar.net/akadea.htm> - see the clip in the third row down on the far left ('And of your knowledge is knowledge of the Preserved Tablet and the Pen')!!! 'Ali Jifri is also characterized by his clear ignorance of the regulations of Islaam and makes huge errors in regards to 'aqeedah, *fiqh*, *bayaan*, citation and referencing, not to mention his odd reliance on speaking colloquial Arabic within Islamic lectures which demand lucidity and succinctness via the eloquence of classical Arabic. He has been refuted by a number of Islamic scholars and has been challenged to a debate by Hasan Husaynee yet blatantly lied in one instance saying that “he will be in Hadramaut for forty days and available to discuss with Hasan Husaynee” yet when Hasan Husaynee traveled all the way there from Bahrain to debate him, al-Jifri all of a sudden was not to be found!? Details of this are here: [http://www.alsoufia.com/articles.aspx?id=1859%20&%20page\\_title=صوتيات20%ومرنيات&book\\_link=False](http://www.alsoufia.com/articles.aspx?id=1859%20&%20page_title=صوتيات20%ومرنيات&book_link=False) Then al-Jifri claims that he is open for debate yet strangely only singles out Shaykh Saalih Aal ush-Shaykh and Shaykh Saalih bin Humayd (*hafidhahumallaah*)!? As if al-Jifri seriously thinks that he could rival them in 'ilm, *deen*, *waraa*', *adab*, *sanad* and *naql*! [TN]

<sup>11</sup> And in another version it is stated that it was asked “without a mother and a father”!!

<sup>12</sup> This is common with al-Jifri which is noticeable from his lectures, he puts himself forward but it is clearly noticeable that he has not had sufficient knowledge and his use of the colloquial Arabic all the time as opposed to classical demonstrates that he has scant knowledge and only the very simple grasp of Arabic grammar. Not to mention his lack of referral to what Allaah said and his errors in referencing what the Prophet (*sallallaahu alayhi wasallam*) has said. So for example, on his show 'al-Meezaan' on *Iqraa Channel* he makes scant reference to the Qur'aan and *hadeeth*, yet fills his talks with uncorroborated stories and legends. [TN]



**possible”!!** Meaning: “It is possible for this *walee* to create”!!! Then he mentioned towards the end:

**“...whoever prohibits it, prohibits it and whoever prevents it, then prevent it yet don’t say “prostitutes” as the child (of the women) could have been created by a pious walee...”!!!**

I ask Allaah for good health for me and for you! By Allaah! If there wasn’t anything against Jifri except this speech, it would be enough to warn against him and to speak against him day and night! Because my dear brothers he has said something which even Aboo Jahl or Aboo Lahab didn’t say! If you were to ask Aboo Jahl, Aboo Lahab and the *kuffaar* of Quraysh “who is the Creator?” they would say “Allaah.” Allaah says,

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**“And if you ask them who created the heavens and earth, they will surely say Allaah.”**

{*az-Zumar* (39): 38}

Yet this Jifri comes and says **“Maybe a righteous walee can create”** I ask Allaah to grant myself and you good health! Also from his speech, which is extensive, is that he says that there is no *shirk* present in the *ummah* which needs *tasfiyah* or *tarbiyah*. Ali Jifri said:

**“There does not exists shirk within the ummah of Muhammad (sallallaahu alayhi wassallam). Shirk has ended and does not exist in the ummah of Muhammad (sallallaahu alayhi wassallam).”**

This is from ignorance and deception, how can it be said that **“shirk has ceased and does not exist in the ummah of Muhammad (sallallaahu alayhi wassallam)”** when you read the *sunnah* of the Prophet (*sallallaahu alayhi wassallam*)? You will find many texts which state that *shirk* will return and that

the Prophet (*sallallaahu alayhi wassallam*) feared it for his *ummah* and the companions had the most knowledge of people falling to *shirk*. Ali ibn Abee Taalib (*radi Allaahu 'anhu*) knew about those who exalted him and ordered that they be executed by fire. The companions gathered some apostates and fought against them. It is verified in the *Sabeehayn* from the *hadeth* of Abee Hurayrah that the Prophet (*sallallaahu alayhi wassallam*) said: *"The Hour will not be established until the buttocks of the women of Daws move around Dhu'l-Khalasah (an idol which was worshipped by the tribe of Daws during the period of Jaahiliyyah)."*<sup>13</sup> Meaning: *shirk* will return to the Arabian Peninsula and to the *ummah* of Muhammad (*sallallaahu alayhi wassallam*).<sup>14</sup> The reality is, which he is not able to defend, turn your eyes

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<sup>13</sup> Reported by Bukhaaree in *Kitaab ul-Fitan, Taghyeer az-Zamaan hatta Tu'bad al-Awthaan*, vol.13, p.76, *hadeeth* no.7116; Saheeh Muslim, *Kitaab ul-Fitan, La Taqoom as-Saa'h hatta Ta'bud Daws Dha'l-Khalasah*, vol.4, p.2230, *hadeeth* no.2906. Both *hadeeth* are via Sa'eed Ibn Musayyib (*raheemahullaah*) from Abee Hurayrah (*radi Allaahu 'anhu*). 'Daws' are a tribe originally from Yemen and Dhu'l-Khalasah was a house full of idols and named 'Dhu'l-Khalasah' because it was believed that whoever circumbulated it would achieve 'khallasa' (purity). The *hadeeth* proves that Daws will apostate from Islaam and return to *shirk* to the extent that their women will go around the idol with their rear-ends wiggling about around it. [TN]

<sup>14</sup> Other *hadeeth* which state this are narrated by Muslim, on the authority of Thawbaan (*radi Allaahu 'anhu*) that the Messenger of Allaah (*sallallaahu alayhi wassallam*) said: *"Verily, Allah folded the earth for me, so much so that I saw its East and its West: The kingdom of my Ummah will reach as far as the earth was folded for me. The two treasures, both the red and the white were given to me. I prayed to my Rabb that He may not destroy my Ummah by a widespread drought and not give sovereignty over them to an enemy who annihilates them in large numbers except from among themselves. And then verily, my Rabb said: "Oh, Muhammad! When I issue a decree, it is not withdrawn: I have promised your Ummah that I will not destroy it by a widespread drought and I shall not give sovereignty of them to an enemy who exterminates them in large numbers, even if they are stormed from all sides of the earth except from among themselves. Only a portion of them will destroy another portion and a portion will take another portion prisoner."*

This was also narrated by Al-Barqaani, who added: *"I fear for my Ummah those leaders who will send them astray: When the sword is used among my people, it will not be withdrawn from them until the Day of*

to most of the Islamic lands and you will find graves worshipped other than Allaah, tombs built for other than Allaah, sacrifices to '*Awliya*', *tawaaf* around these graves trying to seek nearness to those *Awliya*, asking other than Allaah and actions which are only for Allaah. All of this *shirk* by the consensus of the scholars and if you refer to the books of the people of knowledge you will find the chapter on the ruling of the apostates and the jurists from the four *madhhabs*, and others, have transmitted that if major *shirk* is committed by a person it destroys all of his actions and renders the person a disbeliever. So the

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*Resurrection and the Hour will not come until a tribe from among my Ummah attach themselves to the polytheists and numbers of my people worship idols; and there will be among my Ummah thirty liars, all of them claiming that he is a prophet, though I am the Seal of the Prophets - none will come after me. But some of my Ummah will continue to hold to the truth and they will be victorious and they will not be harmed by those who oppose them until Allaah's Command comes."*

Also the Prophet (*sallallaahu alayhi wassallam*) stated: "*The night and day will not depart until al-Laat and al-'Uzza are worshipped.*" Relayed by Muslim in *Kitaab ul-Fitan wa Ashraat is-Sa'ah*, vol.4, p.2230, *hadeeth* no.2907 via Abee Salamah from Aa'ishah (*radi Allaahu anhumaa*). Also the Prophet (*sallallaahu alayhi wassallam*) stated: "*O people fear the shirk which is more hidden than the crawling ant.*" Reported by Ahmad in *al-Musnad*, vol.4, p.403; Ibn Abee Shaybah in *al-Musannaf*, vol.6, pp.70-71, *hadeeth* no.29547 in the chapter of *Ta'oodh min ash-Shirk*; Bukhaaree in *Taareekh al-Kabeer*. All are narrated via a man from Bani Kaahil from Abee Moosaa al-'Ash'aree, al-Haythamee said in *al-Majma'*, vol.10, p.223: "Narrated by Ahmad and at-Tabaraanee in *al-Kabeer* and *al-Awsat* and the narrators of Ahmad are sound except for Aboo 'Alee and Wathaq ibn Hibbaan." Also reported by Aboo Ya'la in his *Musnad* (vol.1, p.60-2, *hadeeth* no.54, 55, 56) from the *hadeeth* of Hudhayfah from Abee Bakr in a *marfoo'* form and from the *hadeeth* of Mu'qal bin Yasaar in a *marfoo'* form, mentioned by al-Haafidh in *al-Mataalib* (vol.3, p.183) and referred it to the *Musnad* of Ishaq ibn Raahawayh and Aboo Bakr al-Marwazee narrated it in *Musnad* Abee bakr (p.55); Bukhaaree in *Adab al-Mufrad* (p.105) from the narration of Mu'qal from Abee Bakr in a *marfoo'* form, related by at-Tirmidhee (p.397). al-Haythamee said in *al-Majma'* (vol.10, p.224): "Related by Aboo Ya'la from his Shaykh 'Umar bin al-Husayn al-'Aqlee, who is *matrook*). Imaam al-Albaanee said in *Saheeh al-Jaami'* (vol.1, p.694, *hadeeth* no.3731) that it is *saheeh*. Aboo Nu'aym also relayed it in *al-Hilyah* (vol.7, p.112) from the *hadeeth* Qays bin Haazim from Abee Bakr and Imaam al-Albaanee decalred it *saheeh* in *Saheeh al-Jaami'*, vol.1, p.693, *hadeeth* no.3730 – [TN]

intent here is that Jifri drones on about *shirk* not returning to the *ummah* of Muhammad (*sallallaahu alayhi wassallam*) and this is the greatest of his deviations because as a result of this *tawbeed* should not be called to as **“shirk will not return to the ummah of Muhammad (sallallaahu alayhi wassallam)”!!**

Also from his speech, which is extensive, he constantly repeats that it is permissible to seek help by the Prophet (*sallallaahu alayhi wassallam*) and says;

**“Yaa Rasoolallaahi help me! Yaa Rasoolallaahi help me! Yaa Rasoolallaahi help me!”**

To the end of his words which I ask Allaah to grant me and you good health from and to suffice the Muslims from its evil! After these introductions, I will begin by playing the question put to Dr Salmaan al-Awdah and his answer wherein he said, and this as I stated to you previously is found on ‘*islamonline*’ in written and audio form, so whoever wants to refer to it can to so. From the numerous questions put to him were:

**“There has manifested of late new callers who have a restricted manhaj and speak about the obligations and focus on eemaan and having good character and adhering to the obligations, such as Amr Khaalid, Habeeb Ali Jifri<sup>15</sup>, Safwat ‘Ijaazee and others. What is your opinion on this manifestation and what is your position regarding this manhaj which these du’aat focus on in their da’wah?”**

The name of the questioner is Fathi ‘AbdusSattaar, pay attention my brothers, this question is from Sudan and it is known that within Sudan is much *shirk* in the form of worshipping the righteous and other, we ask Allaah to purify it and all of the Islamic lands from all *shirk* and innovation. So al-Awdah is asked such questions within the likes of such gatherings, as it is thought that he has some preservation of *tawbeed* and that he will use this position to make clear *tawbeed*

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<sup>15</sup> Pay attention here as speech about him has just preceded.



and singling out Allaah for worship, which is the *da'wah* of the Prophets and Messengers, yet unfortunately, al-Awdah did not do this here or within anything! Awdah said in his answer:

**“Our initial stance is to be pleased and delighted with any action which benefits the Muslims and this is a very important matter in order for us to transcend any contradictions and differences. It is befitting that we do not prohibit ourselves<sup>16</sup> from the opportunity of being pleased with searching out faults and problems.”<sup>17</sup>**

Before I make clear the criticism of this speech, Dr Salmaan al-Awdah within his sessions comes with general statements and parables, to the extent that those who are listening will not know what he is saying if you were to ask them! The reason for him doing this is because if he entered in a direct and explicit way people would make clear their observations and inform him of his errors as will come in a upcoming session wherein I will read some of his words like for example what is found on his website wherein he says that there does not exist any allegiance to be pledged to any ruler during these times! But he does not come with this in this (open) way, rather after much speech and talking this is evident! A time will come soon to expose this. The intent of this is to show that Salmaan al-Awdah speaks on a programme for about an hour or more or less on an issue going around and over it, he comes and goes, yet the audience do not know what the man intends with his speech!! Try this out with many of

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<sup>16</sup> Pay attention to this here!

<sup>17</sup> A further example of Salmaan al-Awdah's new found attraction to the *Soofiyyah* can be seen in what took place recently in Jeddah in may 2006 CE when Salmaan attended *Mawlid* celebrations after an invite from 'Abdullaah Fad'aq, a Saudi *Soofee*!!!? <http://www.washingtonpost.com/wp-dyn/content/article/2006/05/01/AR2006050101380.html> 'Aa'id al-Qarnee also visited Fad'aq at his house and stated that **“there is no difference between a Shee'ee, a Wahhabi and a Soofee”**!!!! Actually using the word 'Wahhabi'??? [TN]

the common people who sat and listened to his speech, ask them **“what have you benefited from this speech?”** you will find that some of them do not know what he is saying, or some will understand some of what he is saying, or some will know what he is saying yet be in doubt over any matter that he mentioned!! This is because his speech is not clear in its communication, so the intent of all this is to show that the way of Salmaan al-Awdah is to come with these (confusing) words. Then for him to make general statements like you will not precise when you look into it, rather you will find broad general statements which follows whatever he wants and confuses many. So let’s look at what he says:

**“It is befitting that we do not prohibit ourselves from the opportunity of being pleased with searching out faults and problems.”**

This speech is in regards to whom? Ali Jifri, Amr Khaalid and others! Are those who speak about Jifri and ‘Amr Khaalid in reality only people merely looking for faults? In any case these faults are extremely dangerous which are not said only amongst their selves only. Or is the reality that they warn from mistakes? And not just any mistake, rather mistakes in calling to major *shirk*! And not only in private sessions between themselves but within sessions that are heard by millions of the creation of Allaah! So is warning from these dangerous errors which have become widespread amongst the people considered “searching out faults and problems” or is it from forbidding the evil? I ask my brothers, the forbidding is about major *shirk* and indeed *shirk* in *Tawbeed Ruboobiyyah* which is important! So what will become of the forbiddance of a man who helps this and comes out openly? When will it become **“searching out faults and problems”**? So this speech my brothers is very general which if heard by a simple man can be affected, as hidden issues are manifested. Or is it the case that those who speak about Jifri warn against *shirk* that he has which even

reaches *shirk* in *Ruboobiyyah*?! I ask Allaah for good health for myself and for you! Then al-Awdah states:

**“Any individual or group efforts is not free of criticism or deficiencies and it is upon us to rectify such deficiencies and shortcomings, without that meaning that putting obstacles in the way of this effort or devaluing it.”**

What is understood from this speech is that everyone makes mistakes and this is true as has been mentioned, however mistakes are not all on the same scale. Then he equates forbidding *shirk* to be obstructive, my brothers when does forbidding *shirk* become “obstructive”? When does establishing the Divine Legislation of commanding the good and forbidding the evil become “obstructive”? Did not Allaah praise this *ummah* by saying,

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**“You are the best produced (as an example) for humanity. You enjoin what is right and forbid what is wrong...”**

{*Aali-’Imraan* (3): 110}

Is Allaah therefore calling us to be “obstructive”? if what Allaah has instructed us to do is called “being obstructive”, then we are the first to be “obstructive”! Because we establish the order of Allaah and His Messenger (*sallallaahu alayhi wassallam*). Also being “obstructive” in regards to what? Leaving the *sunnah*? No by Allaah! For doing something *haraam*? No by Allaah! Then obstruction due to what? Calling to major *shirk* in *Tawheed ur-Ruboobiyyah*! Yet al-Awdah comes with the likes of these simplified words and terms in order to bring in the common people along with him. So that if a common person hears some people (talking about the serious errors of another) he will think that they are

being obstructive and looking out for his mistakes and say “why are those people talking about so and so? Why are they researching into it? Everyone makes mistakes.” And the likes of such general speech. Then al-Awdah says:

**“...it is upon us to rectify such deficiencies and shortcomings...”**

Good. Is not forbidding the evil “rectifying deficiencies and shortcomings”? Why this obstruction of those who forbid *shirk* and its callers, innovation and its callers by saying that “they are making matters worse”? Then Salmaan states:

**“There is nothing present which necessitates us to speak about everyone specifically, some people ascribe themselves as being broad, so they correct this one and find fault with that one, they take a side and then take another side...”**

La ilaha il-Allaah! My brothers, is there not present in the Divine Legislation anything which obligates us to forbid *shirk* and its callers? Is there not present in the Divine Legislation anything which obligates us to forbid innovation and its callers? I stated prior what Imaam Abu'l-'Abbaas Ibn Taymiyyah (*raheemahullaah*) relayed in the 28<sup>th</sup> volume of *Majmoo' al-Fataawaa* wherein he stated that there is consensus on this and it is an obligation to forbidding the speech of the people of innovation. Therefore, the one who obligated us to speak about those who call to *shirk* is Allaah. Then look at his broad sweeping statement:

**“There is nothing present which necessitates us to speak about everyone specifically...”**

Do we say to the people “speak about all people specifically”? Do we say that “everyone you see speak about”? Or “everything you see speak about”? Or “everything you hear speak about”? Or is the reality that we say speak about those who put forward speech such as the callers to *shirk* and innovation?

However, Salmaan comes with these general words in order to bring the people along with him, then he says:

**“...such speech gives rise within people much dissension and excess...”**

Meaning: talking about others splits the ranks and causes dissension, the speech of Shaatibee has already preceded wherein he stated that even though there maybe some harm in speaking about a person, speaking about the person ascertains a greater benefit and the Divine Legislation came to ascertain benefits and avert harms. Then who is the one who is speaking with excess? It is the one who speaks with *shirk* and innovation and says that it is possible for a *walee* to create a son, that *shirk* will not return to the Arabian Peninsula and calls to major *shirk* and calling to the Messenger of Allaah (*sallallaahu alayhi wassallam*) for help or the one who forbids him from calling to all of this???

Then Salmaan says:

**“However, if the ones speaking (about so and so) would only look at the people who are responding (to the da’wah and lectures of so) and benefiting from them, they would realize the importance of he person. Those callers have a huge affect on much of the youth, male and female, in many places and this is a matter which cannot be denied.”**

Yes, those who call to *shirk*, the youth who listen will become influenced and benefit from it by implementing what? *Shirk*! Is this a positive effect? Those who call to innovation the youth who listen will become influenced and benefit from it by implementing what? Innovation! Is this a positive effect? Look how Salmaan says all of this with regards to whom? Ali Jifri!!? Then Fathi ‘AbdusSattaar transmitted from Salmaan:

**“With regards to the manhaj, the noble Shaykh (i.e. Salmaan said):**

**There is no harm in it as it is their far-reaching speciality...””!!**

Meaning the *manhaj* of Jifri in calling to *shirk* is not harmful! The *manhaj* of ‘Amr Khaalid in calling to innovation is not harmful! There must be respect for their specialization!? This specialization calls to *shirk*, another specialization calls to innovation!! Look my brothers to the extent to which this has reached. Are we talking about *Salafees* or people who are calling to *shirk*, which by Allaah all of the Prophets and Messengers were opposed to?? Allaah did not send Nooh and those after him except to oppose the likes of such speech, then one comes and says “it is a far-reaching specialization”, everyone calls to whatever he wants how he likes, with what he likes and to whatever he wants!? Brothers the matter is serious, yet this man (Salmaan) comes with such broad general speech which has harmed many common people from the creation of Allaah. Then look at how many of the common people will be influenced by his speech? To the extent that if you were to say to one of them **“ya akhee Ali Jifri has said this and that”** they will say **“yeah but everyone has their own far-reaching specialization”**! Specialization in *shirk* is far-reaching?! Specialization in innovation is far-reaching?! We ask Allaah for good health! Also what is strange is that if it was said to Salmaan al-Awdah **“a man calls to zinaa and drinking alcohol. What is your opinion al-Awdah? Does everyone have their own specialization which is far-reaching?”** By Allaah I do not think that he would not do anything than to forbid such an action. Yet which is worse o my brothers? Drinking alcohol and committing *zinaa* or calling to *shirk* in *Tawbeed Ruboobiyyah*? There is no doubt that calling to *shirk* in *Tawbeed Ruboobiyyah* is worse, it is correct that *zinaa* is *haraam* and filthy, like drinking alcohol! Yet prohibited actions are not all upon the same level, so why my brothers can it be imagined that whoever calls to *shirk* and innovation is “a far-reaching specialization”? Yet for whoever calls to *zinaa* and drinking alcohol is “sinful, wicked and must not do it”?! Do you see the plan of some people

who turn over and waste the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*)? Then Fathi ‘AbdusSattaar stated:

**“The Shaykh (i.e. Salmaan al-Awdah) praised ‘Amr Khaalid and his talks about heart-softening matters and the spirit of eemaan and his truthful and simple language which is directed to the common people. And he (Salmaan) praised him (‘Amr Khaalid) for excusing himself from giving rulings (fataawaa) speaking about Divine Legislated regulations (ahkhaam) etc.”<sup>18</sup>**

I don’t really want to speak about ‘Amr Khaalid here as Shaykh ‘Abdullaah al-Ghaamidee already has a beneficial tape wherein he brings Salmaan’s *tazkiyah* of ‘Amr Khaalid and criticizes it. The audio should be listened to and then spread and disseminated amongst the people, as it is beneficial and includes the errors of ‘Amr Khaalid such as his saying **“If you go to the grave of ‘Umar, speak to ‘Umar”!!<sup>19</sup>** Therefore brothers the issue is very dangerous indeed and some people play with the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*) by using the likes of these expressions and for that reason there are still some people who are attached to them and protect them even despite all of these despicable statements. Those common people who watch *al-Majd* for example, or any other satellite channel on which Salmaan al-Awdah appears,

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<sup>18</sup> Al-Awdah also praised al-Qaradaawee saying:

**“I respect Shaykh Qaradaawee despite my disagreements with him in regards to ‘aqeedah and fiqh issues and to be just is incumbent upon all of us. I do not view any benefit for the ummah to gather the problems of people and obstruct them due to such problems as if there are no good with them to the extent that this reaches the level of having evil suspicion and speaking about them inaccurately. Being hasty in takfeer, tabdee’ and tasfeeq without foresight and cultivating the ummah upon tashannuj (narrow mindedness), tension, wrath, agitation and excitement (al-haddiyah) as opposed to calmness, having good thought, making excuses, patience and allowance. This is my opinion (on Qaradaawee).”!!** <http://www.alwihdah.com/view.php?cat=4&id=10> - [TN]

<sup>19</sup> This is in the lecture on Hajj by Amr Khaalid.

hear this speech from him and then water-down the Divine Legislation of Muhammad (*sallallaahu alayhi wassallam*), what affect on the common people will this have? For example Dr Su'ood an-Nufaysaan about a few months ago went on Saudi TV and within his talk he said

**“I met Ibn Muhammad Alawee al-Maalikee and I asked if I could meet his father (i.e. Muhammad Alawee al-Maalikee) so I went and met his father and I saw within his father such and such. I said to him we do not differ over loving the Prophet (*sallallaahu alayhi wassallam*) and we have no problem in celebrating Mawlid with you, even though you mention a few stanzas from the Qaseedah of al-Busayree.” !!**

Look my brothers at the extent to which it has reached! The *da'wah* of *tawheed* does not come about this way and the times have turned around in the path of achieving *tawheed*! How long did Muhammad ibn ‘AbdulWahhaab (*raheemahullaah*) call to *tawheed* for? Along with Imaam Muhammad bin Saud (*raheemahullaah*). How long did they spread the *da'wah* of *tawheed* within the Peninsula? Then these people come to destroy the *da'wah* of *tawheed* from whence they knew, or did not know! Then after this was king ‘Abdul’Azeez and those with him and united the Peninsula upon *tawheed*. How many souls departed due to spreading *tawheed* within this Peninsula? How much blood was spilt in spreading *tawheed* of Allaah? Then Salmaan al-Awdah or Sa’ud Nufaysaan and others and destroy the *da'wah* of *tawheed* from whence they knew, or from whence they did not. the matter is very dangerous my brothers, O Allaah grant us understanding of the *deen*, to preserve it, establish it with truthful sincere people for the *deen*, and to establish it based upon calling to the *sunnah* of the Messenger (*sallallaahu alayhi wassallam*), to warn from *shirk*, warn from innovation and its peoples! If we do not do this then we are accountable and traversing a path which Allaah is not pleased with. Yet for the one who



calls to *tawbeed* and warns from *shirk* then *inshaa'Allaah* will meet Allaah with Allaah being pleased with him because he traversed the way of the noble Prophet Muhammad ibn 'Abdullaah (*sallallaahu alayhi wassallam*).

After this I will conclude with some issues to pay attention to:

**FIRST:** Salmaan's Islamic regard and love of the common Muslim to respect the likes of those who have even stated statements of *shirk* and innovation such as Ali Jifri. Yet this Islamic regard is less for the scholars of Islaam and for the scholars of the *sunnaah*. Salmaan has stated despicable things with regards to the scholars and Imaams of Islaam yet praises the likes of 'Amr Khaalid and Ali ibn Jifri who have mentioned statements of *shirk*. Such as saying things about Imaam 'Abdul'Azeez ibn 'Abdillaah ibn Baaz (*raheemabullaah*), Imaam Muhammad ibn Saalih al-'Uthaymeen (*raheemabullaah*), Imaam Muhammad Naasiruddeen al-Albaanee (*raheemabullaah*). His regard has lessened even for Imaam al-Mujaddid Muhammad ibn 'AbdulWahhaab (*raheemabullaah*) and for the Imaams of the *Salafee da'wah* within the Islamic world. Salmaan in fact has statements wherein he mocks the *Salafee da'wah*, he stated on the channel *al-Majd*, on 24<sup>th</sup> Rajab 1424 AH (corresponding to September 20<sup>th</sup> 2003 CE), on the programme *Sa'at us-Su'ar*:

**“The Wahhabi da'wah<sup>20</sup> and the course of Salafiyyah in India, the spread of Salafiyyah in Sudan, the spread of Salafiyyah in Shaam, in the Arabian Peninsula, in Maghrib, even in the Western world, most of these manifestations of Salafiyyah are possibly, based on their heritages, merely out of blind-following and was possibly detached far from the realities in which those people are living in and their situation.”**

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<sup>20</sup> Meaning and insinuating that: it is only two hundred years old!

**Translator's Note:** It is also odd that the likes of Salmaan and Aa'id are adopting the word 'Wahhabi' and utilizing with their lectures, talks, sessions and interviews?!

Brothers, the *da'wah* of Imaam Muhammad ibn 'AbdulWahhaab is “detached far from the realities of the people and what the people were living in”?? Please inform me what *da'wah*, in these recent times, is able to change the society completely!! And is able to influence people outside of its reach apart from the *da'wah* of Muhammad ibn 'AbdulWahhaab? The *da'wah* of the *ikhwaanees*, which I have never ever heard Salmaan al-Awdah ever criticize, which is a *da'wah* that has been going on for about eighty years, has been buried, yet we never hear him speak negatively about this *da'wah*!?<sup>21</sup> Yet the *da'wah* of Imaam Muhammad ibn 'AbdulWahhaab and the *Salafee da'wah* within the Islamic world is criticized by Salmaan with the likes of these words as being “merely blindly followed” and “far from the realities of the people.” Yet he praises Ali Jifri and does not oppose him at all even with regards to his statements of major *shirk*! Also Salmaan stated in the Emirati newspaper *al-Islaah* no.223, p.11 (dated: December 3<sup>rd</sup> 1992 CE) wherein he speaks about the events in the Gulf:

**“The events which happened in the Gulf,<sup>22</sup> exposed hidden defects and sicknesses, which the Muslims were suffering from and showed that the Muslims were not on the level to challenge these major events that took place. It likewise exposed the lack of any trustworthy sound knowledge-based Islamic reference points present for the Muslims which was able to find a sound permissible solution.” !!!**

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<sup>21</sup> Al-Awdah is a “Saudi Ikhwaanee” as stated by Shaykh'Abdul'Azeez to the brothers at *Masjid Ibn Taymiyyah* (Brixton Mosque, London) in a lecture dated 2 Dhu'l-Qa'dah 1427 AH/23<sup>rd</sup> November 2006 CE in a lecture entitled *Robbing and Stealing in the Name of Jihaad*. When al-Awdah visited London from 17 Nov. 2006 CE to 1 December 2006 CE and he went to a variety of *ikhwaanee masaajid*, including *Masjid Tawheed* in Leyton (!!!), may Allaah guide them! Where al-Awdah conducted a lecture on Tuesday 28 November 2006 CE entitled ‘*My Personal Experiences in Da'wah*’ (!!)[TN]

<sup>22</sup> Pay attention to what he is going to say here!

Brothers this speech was during the time of whom? Imaam'Abdul'Azeez ibn Baaz and Shaykh Muhammad ibn Saalih al-'Uthaymeen (*rabeemahumallaah*). Meaning: that Imaam'Abdul'Azeez ibn Baaz and Shaykh Muhammad ibn Saalih al-'Uthaymeen (*rabeemahumallaah*) were not **“a trustworthy sound knowledge-based Islamic reference point for the Muslims”!!!** Yet he mentions Jifri without criticism even though he is a caller to *shirk*! Yet Bin Baaz and Ibn 'Uthaymeen (*rabeemahumallaah*) are criticized!? Also from Salmaan's words present on a tape entitled '*The Reality of Extremism*' in words directed to the scholars and their students:

**“Establish your obligations, speak to the whole of the ummah and fulfill your roles! Without waiting for anyone to grant you permission to do that, or to order you to do it. The official religious positions have become despised by well known groups for their compromising and deception and those (official religious authorities) have become, according to the claim of those groups, official hypocrites who act in the name of Islaam and the Muslims wherein they have no role except within two matters: the first, announcing the start of Ramadaan and its end; the second, attacking whoever has been branded as being astray.”**

Firstly brothers this is all general speech, during the lifetime of whom? 'Abdul'Azeez ibn 'Abdillaah Bin Baaz, so he is included in this generalization and his intent of including Bin Baaz and others from our scholars within this is when he says scholars of certain states **“do not have any role except to announce the start of Ramadaan and its end”** and the only role which is famous for paying concern to the start of *Ramadaan* is the state of *tawbeed*, Saudi. So those who are included in this statement are whom? Bin Baaz, Ibn 'Uthaymeen those who compromise for the rulers and flatter them and were thus made official scholars. As for Jifri, 'Amr Khaalid and others, it is not

befitting to speak about them, correct their mistakes etc. I ask Allaah for good health for me and you! What is also linked to Salmaan al-Awdah and his lack of justice is that he was asked on his website about *Irjaa'*, pay attention! The question is about what? A person or a sect of innovation? A sect of innovation. He was asked about *irjaa'* and answered:

**“The reality of irjaa’ is expelling action from eemaan and this is ascribed to al-Albaanee.”!!!**

La ilaha il-Allaah! First of all he wasn't asked about Albaanee so why did he include him? He was only asked about *irjaa'* so why did he mention Albaanee?? Yet as for Jifri al-Awdah was asked about him (specifically) by name and yet he didn't mention his *shirk* and his innovation!? Pay attention brothers, with regards to what he said about Albaanee, then Salmaan wasn't asked about him by name specifically, but in regards to Jifri, Salmaan was asked about him by name. So he cursed Albaanee and yet did not curse whom? Al-Jifri! Even what he said about Albaanee was not affirmed he stated **“this is ascribed...”** so it is not affirmed so how can he adhere to such statements? Yet Jifri's statements are affirmed and yet he still did not mention anything at all about such statements. Do you see how the people manifest in front of the people that “the blood of the scholars are poison and it is not permissible to talk about them” yet in reality they are severest of people in disrespecting the honour of the scholars of the Islamic *ummah*. Allaah blessed me to author a book entitled *Imaam al-Albaanee and his Position on Irjaa'* and I mentioned many texts refuting this claim which has been ascribed to him (*rabeemabullaah*). From them was what our Shaykh Muhammad ibn Saalih al-'Uthaymeen (*rabeemabullaah*) stated:

**“Those who accuse al-Albaanee with Irjaa’ either do not know the reality of Irjaa’ or they are takfeerees and al-Albaanee is severe against them so they thus accuse him with this claim.”**

**SECOND:** A simple person may say “why do you speak about al-Awdah, maybe he doesn’t know about Jifri, so why do you speak about him with such statements?”

It can be said firstly that the statements of Awdah indicate that he knows full well about Jifri and Amr Khaalid. As he himself stated **“The Islamic world has seen...”** and then continues, so he knows him (i.e. al-Jifri). Secondly, if al-Awdah doesn’t know about him I know that people went to al-Awdah and spoke to him and advised him about al-Jifri. So then why now does not al-Awdah after this free himself and make it clear to people that “it has become clear to me about the *shirk* etc.”? Allaah says,

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**“Except those who repent, rectify and manifest (the truth)...”**

{*al-Baqarah* (2): 160}

So if a man comes to you and says “al-Awdah does not about Jifri” etc then say to him “go and tell him them!” and we wait for his answer. One time some people spoke to me about Awdah with some speech like this, some followers of al-Awdah spoke to me and a discussion took place between myself and them and they said “You stated such and such about al-Awdah on some tapes and by Allaah we were with him during a gathering and he said differently to the statements which you say he said.” I said: akhee, this method will not work, openly he comes with severe and major statements which oppose the Divine Legislation (*Sharee’ah*) of Muhammad (*sallallaahu alayhi wassallam*), which contain praise of the people of innovation, secularism and *shirk* and derision of the people of *tamheed* and *sunnah*, yet within your private sessions comes with some other statements. He appears in front of people on satellite channels and says

(things like): “My friend Abdullaah Ghaddaamee”, Ghaddaamee is the one who they themselves, the followers of al-Awdah and others, call a secularist!<sup>23</sup> So if they call him a secularist how can al-Awdah come out and say in front of the people “my friend ‘Abdullaah Ghaddamee’?! How did he become his friend when he speaks in front of millions yet within private sessions says that “‘Abdullaah Ghaddaamee has an evil mind’?! One of them (followers of Salmaan) said to me **“I sat with Salmaan al-Awdah and I asked him about Ghaddaamee and he criticized him, so how could he have said “my friend””,** I said to the man: don’t ask me, ask al-Awdah! Did he say this or say that?!!<sup>24</sup> And do not let the man deceive you within private sessions, Allaah says,

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<sup>23</sup> Dr ‘Abdullaah bin Muhammad al-Ghaddaamee teaches literary criticism at *King Saud University*, he authored a book entitled *Culture of Illusion* which is a book about gender equality and wherein he also praises the likes of Qaasim Ameen (d.1908 CE) who was one of the students of Muhammad ‘Abduh, who was the first to make a serious and vehement attack on the *niqaab*, *hijaab*, polygamy and the simplicity of *talaag* in Islaam. [TN]

<sup>24</sup> Indeed and this is where those ignoramuses who were short-sighted in their positions rashly and hastily supported al-Awdah in the late 1990s CE and now are in a quagmire due to their previous support, praise and elevation of him. So for example Aboo Hamza al-Misree in his ‘book’ in English (where are his books in Arabic!?) *Allah’s Governance on the Earth*, available online, on page 212, ft. 281 stated:

**“This is a well-known scholar of the Arabian peninsula and is one of our younger scholars of the ummah. He has been sounding the alarm of the ummah for years and calling to a return to the Shari’a. He and 1500 other scholars were arrested in 1995 in a crackdown on Islamic scholars and those that were opposing the regime. It was deemed by big scholars like Bin Baz, and ‘Uthaimin to be a good move in jailing these scholars. Sheikh Salman is a young man with a family and has always stood for the truth as far as we know.”!!**

Well, this just goes to show how much Aboo Hamza knew in itself!! Aboo Hamza continues;

**“Since his release and some of the others, such as sheikh Safar ibn ‘Abdur-Rahman alHawaali, Sheikh Naasir al-’Umar, Aa’id alQarni and others, they have all been barred from teaching, cassettes and writing books.”**

Abdullaah Faysal al-Jamaykee al-Khaarijee stated in his horrific, foul and extremist ‘lecture’ entitled *‘The Devil’s Deception of the Saudi Salafis’* states:

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**“Except those who repent, rectify and manifest (the truth)...”**

*{al-Baqarah (2): 160}*

One of them I met in the Eastern provinces after a lecture I gave entitled *al-Eemaan with the People of Sunnah and Those who Oppose Them*, I mentioned the statements of al-Awdah in regards to his criticisms of Albaanee and his claims against al-Albaanee and attributing *irjaa'* to him. A man came to me after the lecture and said “I heard you in such and such a tape criticize Salmaan al-Awdah!” I said: akhee, don’t let the man dupe you! If he is truthful in his statements privately then he should spread it amongst the people. I also said to them man: I would love the most for him to come out in front of the people and advertise these words that he says to you in private gatherings. I said to the man: How much time suffices you? Shall I give you time to tell me when al-Awdah goes in front of the people and frees himself? He took my number but did not come back to me with anything! Al-Awdah my brothers, does not want

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**“...The classical Salafees are like Salmaan al-Awdah and Safar Hawaalee who are sincerely practicing Islaam the way it was practiced by the Sahabahs and the Prophet (sallallaahu alayhi wassallam), these are the classical Salafees...”**

Faysal also said in the abominable ‘lecture’ *‘Ideological Warfare (1)’*, with regards to Salmaan and Safar:

**“The only reason that they have these scholars in prison (Safar, Salmaan etc) is because they said “we want the sharee’ah” so whenever a scholar doesn’t tow the line they make his life hell.”**

Is praising those who call to shirk and innovation “wanting the Sharee’ah”? Is allowing *shee’ah* to have their educational institutions wherein they can teach their *shirk*, *kufir*, *taqiyah*, *muta’* and *imaamiyyah*, “wanting the Sharee’ah”? Is supporting, praising and befriending secularists, while claiming to hate them, “wanting the Sharee’ah”? So Faysal was yet another example of those who tread the path of hastiness in rushing to support one about whom his circumstances he knew nothing about in reality.

This has not been the case for the past eight years since their release and further emphasizes that the blind followers of Salmaan et al. have absolutely no idea of the real state of affairs. [TN]

to upset the people around him so he gives them nice words in private gatherings order to assure them. Yet in general sessions and gatherings he comes with different *kalaam*!<sup>25</sup> So then those youth who are affected by Awdah ask him **“why did you say this Shaykh Salmaan?”** he (al-Awdah says): **“No, on the contrary I am upon my initial statement, Ghaddaamee is evil and so and so is evil, however I intended this and that”** then those youth say **“May Allaah reward you with goodness, the matter has finished”**, but then Salmaan deceives again with more! This is not correct my brothers! If you are truthful made clear and advertise your statements within private gatherings and also in front of the people within general sessions, as you praised them, or done what Allaah is not pleased with, in front of the people. So you praised al-

<sup>25</sup> This is rather similar to certain individuals within the UK who also used to support Salmaan and push *ikhwaanee manaahij*. For example, Aboo 'Aaliyah Surkheel Shareef, who was *salafee*, then began to engross himself about certain issues and controversies along with speaking about the '*ulama*. The situation deteriorated of late wherein Aboo 'Aaliyah now praises and replicates the *manhaj*, terms of expression and ideas of Hamza Yoosuf and the so-called '*traditional Islam*' movement! So where Zayd Shaakir and Hamza Yoosuf have what they have called the '*Zaytuna Institute*' Aboo 'Aaliyah then began the '*Jawziyyah Institute*' and refer to concepts such as '*civic engagement*' which is an American term as in the UK we merely say '*citizenship*.' Furthermore, on his website Aboo 'Aaliyah blatantly uses as a *main* reference point one of the main Shaykhs of Hamza Yoosuf and even includes a picture of him on the site!!? See <http://web.mac.com/jawziyyah/iWeb/The%20Jawziyyah%20Institute/Home.html>

He does mention the *Salafee 'ulama* yet blends this with all of that, as you can see via the web link. In an article on the website entitled '*Zakat: From the UK to the UK*', Aboo 'Aaliyah makes reference (see ft.10) to Nooh (Jaa Heem) Keller's *Reliance of the Traveller*!!? This took place circa 1999 CE when Aboo 'Aaliyah began to become fascinated with the translated works of the likes of Winters, Hamza Yoosuf et al. Some have offered a number of accounts for this:

1. Aboo 'Aaliyah Shareef is now clearly of them.
2. Aboo 'Aaliyah Shareef is merely mingling with them in order to give them *da'wah*.
3. As Aboo 'Aaliyah Shareef has been abandoned, he has gone with them.
4. Aboo 'Aaliyah Shareef is trying to take what 'good' they have.

However, out of the above accounts the first is closer to being correct as he now blatantly refers to them, references them, quotes and replicates their ideas and there is no indication that they are expressing any acknowledgement of him whatsoever! [TN]



Jifri in general talks so you must now criticize him within what? General talks, Allaah says,

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**“Except those who repent, rectify and manifest (the truth)...”**

{*al-Baqarah* (2): 160}

**THIRD:** Al-Awdah O my brothers, is not known for his *da'wah* to *tawheed*. Within his lectures and more on the satellite channels of *Iqra*, *MBC*, *al-Majd* and others, and also within magazines and newspapers, do you remember if Salmaan al-Awdah has spoken about *shirk*, warned against major *shirk*, the means to *shirk* and called the *da'wah* of *tawheed* of the Prophets and Messengers? I personally, based on my following, do not recall that he has ever done this and if it is present then I do not know of it and this would only be a small thing and in any case I don't think he would do it. Because I asked many of his followers and they are not able to verify this (i.e. that he calls to *tawheed* and warns against *shirk* regularly). So al-Awdah doesn't call to *tawheed*, why? Because he views calling to *tawheed* as splitting the ranks, but how can he want to call to *tawheed* aside and then praise al-Jifri?? How can he want to warn against *shirk* and innovation and then praise 'Amr Khaalid?? This is not possible. How does he want to call to the *sunnah*, warn from innovation, warn from the secularists, secularism and the likes and then is soft with them and sits and eats with them? This is not possible. So al-Awdah my brothers in traversing this way has opposed the way of the Prophets and Messengers of Allaah. Indeed brothers, al-Awdah during this event which took place in Sudan criticized the *Salafee da'wah*. A questioner asked Salmaan al-Awdah:

**“Do you not view that Islamic terms such as ‘classical’ or ‘Salafee’ indicate a degree of revival or return represents the changes that are taking place in the world? Whether these terms are terms of endearment to Muslims or non-Muslims?”**

**Answer:**

**“The word ‘Salafee’ does not mean a group as it signifies the first school of thought and there must be continuous revisions as the major Imaams of the *salaf* such as ash-Shaafi’ee, Ibn Taymiyyah, Ibn Hanbal and others revised their schools of thought and had not problems in that.”**

Subhaan Allaah! Laa ilaha il-Allaah! Did you see that Imaam Ahmad change his school of thought in regards to the Names and Attributes of Allaah? Did you see that Imaam Ahmad change his school of thought in regards to the creed of the *salaf*? Did you see that Imaam ash-Shaafi’ee change his school of thought in regards to the creed of the *salaf* and in the *manhaj* of the *salaf*? No by Allaah! Because they were traversing an infallible way, that of the Messenger of Allaah (*sallallaahu alayhi wassallam*) and his companions. There only changed their views in regards to issues of *fiqh*, yes, this is something wherein a scholar can change his opinion as the truth could possibly be with some and could possibly be with others, yet as for issues of creed and methodology (*manhaj*) which are attributed to the *salaf*, this is an infallible school of thought as it is based on the Messenger of Allaah (*sallallaahu alayhi wassallam*) and his companions (*radi Allaahu ‘anhum*). As Ibn Taymiyyah stated;

**“There is no problem in one who manifests the madhhab of the Salaf...as the madhhab of the Salaf is nothing but the truth by unanimous agreement (of the scholars)!”<sup>26</sup>**

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<sup>26</sup> From *Majmoo’ al-Fataawaa*, vol.4, p.149 (of some editions) – [TN]

Why? Because it is the way of the Messenger of Allaah and his companions. Yet this man (al-Awdah) with the likes of such speech deceives many of the creation of Allaah. Then he states after that:

**“There is no difference over the Divine Texts of the Divine Legislation, as it is the absolute truth. However, deficient statements within a text and understanding it for themselves is not infallible or divine and thus there is no problem in continuous revision of it. It is from error for a group to believe that obligatory for the texts to indicate that which it does not indicate from ideas, guidance etc.”**

Brothers this speech was about whom? The *salafees*. Is there my brothers any matter that the *Salaf* were upon which needs to be changed? Do we not say that Allaah is above the heavens or that nothing is worthy of worship except Allaah and that is obligatory to warn from innovation and its people, and to warn from shirk? Are these matters of *ijtihad* wherein opinion can change? Is it an understanding of the texts? No by Allaah! As this is what the Prophet (*sallallaahu alayhi wassallam*) established and his companions, this is what the *salaf* of this *ummah* established. However, as I said he (al-Awdah) comes with general expressions to the extent that the people are deceived. What is mentioned by the Imaams of Islaam, like Imaam Ahmad and others, is that the people of innovation depend upon that which is unclear and general in speech until people are deceived.

**FOURTH:** The fourth and last point to pay attention to is that the way and *da'wah* of Salmaan al-Awdah and most of those like him, has spread generally within many societies due to them being on satellite channels, the TV, magazines, newspapers, and these means can transmit statements which can confuse the general people. So the callers to the *sunnah* and the *salafee du'aat* have to work hard to challenge the like of these manifestations. They have to

spread audios and books which oppose this development via the internet, via articles within magazines, newspapers etc. if this cannot be spread then indicate a person to what it is about. Then woe unto you my brothers from being afflicted by frustration because the *da'wah* of truth is the *da'wah* to Allaah and Allaah will support it. Allaah says,

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**“Rather, We dash the truth upon falsehood, and it destroys it<sup>27</sup>...”**

{*al-Anbiya* (21): 18}

By Allaah my brothers, the truth will be supported, so be from those who support it. Allaah says,

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**“And you threw not (O Muhammad, sallallaahu alayhi wassallam), when you threw, but it was Allaah who threw<sup>28</sup>...”**

{*al-Anfaal* (8): 17}

Convey the *deen* of Allaah, as Allaah will follow it up yet still establish what is obligatory upon you to do. Do what you are able and spread tapes amongst the common people, the people in charge, via the internet, writing articles on the internet and via other means, so that it becomes widespread amongst the people and know that Allaah will aid His *deen*. I put forth an example of al-Qaradaawee. Yoosuf Qaradaawee a few years ago became distinguished via the

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<sup>27</sup> Literally, “striking the brain”, harming it.

<sup>28</sup> When the Prophet (*sallallaahu alayhi wassallam*) threw a handful of dust into the faces of the disbelievers, Allaah cause it to fill the eyes and sinuses of every soldier, preventing their advance.

media and many people became attracted to him even within this country (i.e. Saudi) to the extent that some people transmit his words! Yet due to the callers of the *sunnah* and the Imaams of the *sunnah* who warned from him and his ideas except and now do you even hear among the common people that they transmit the words of Qaradaawee from the generality of the people of *sunnah*? Only a few, even though the reach of Qaradaawee is strong, Allaah supports the true *da'wah* (not the *da'wah* of falsehood like that of Qaradaawee). By Allaah I exhort you my brothers to help and support the true *da'wah* be assured, active and in wait for the support of Allaah which He has promised. I ask Allaah, there is no deity except Him, to aid His *deen* and manifest His word, and to make myself and you from those who support His *deen*, and to use the people of virtue who He has blessed over us to guide Salmaan al-Awdah, and to guide his supporters to His *deen*, and to not make us an obstruction in clarifying and warning about him, and to not make us stubborn in loving and hating for the sake of Allaah, and Allaah knows best,

*And may peace and blessings upon our Prophet Muhammad.*

## QUESTION AND ANSWER SESSION

**QUESTION:** What was it that caused Salmaan al-Awdah to speak about our scholars and mention them as not being a trustworthy reference point?

**ANSWER:** My brothers, that which caused Salmaan al-Awdah to speak like this was his position in regards to the Gulf crisis and the position of the major scholars to the Gulf crisis. You that when Saddaam attacked and went into Kuwait and then after that al-Khafjee<sup>29</sup>, our scholars took a position. Our scholars during that time were Imam ‘Abdul’Azeez ibn ‘Abdullaah Bin Baaz (*raheemabullaah*), Imaam Muhammad ibn Saalih al-’Uthaymeen and others form the major scholars. They came out with a fatwa permitting the use of foreign forces in order to fend off the transgression of Saddaam when he wanted to enter into the country via al-Khafjee after he took Kuwait. The scholars gave a verdict allowing the use of foreign forces for a benefit, yet Salmaan al-Awdah, Safar al-Hawaalee and other activists took a position different from our scholars and derided our scholars as is found within some of their tapes. What is intended is that his position differed from that of our scholars and he, Naasir al-’Umar, Safar al-Hawaalee and a group of them argued that America used ‘Iraaq as a toy and other similar statements. And the days have not passed except that they have proven the truthfulness of our scholars and the correctness of their *fatwa* and that Allaah preserved the blood and honour of

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<sup>29</sup> [http://www.lib.utexas.edu/maps/middle\\_east\\_and\\_asia/saudi\\_arabia\\_pol\\_2003.jpg](http://www.lib.utexas.edu/maps/middle_east_and_asia/saudi_arabia_pol_2003.jpg)

The battle of Khafjee was the first major ground battle of the 1991 CE Gulf war and lasted from January 29 to February 1. Ra’s ul-Khafjee is a city in Saudi Arabia on the border with Kuwait. The battle began when ‘Iraaqee troops entered Khafjee and were repelled by Saudi and Qataree forces backed by US air strikes. [TN]

the Muslims with it and protected their *deen* and the most important of, it being *tawheed* of Allaah, *The Exalted, The Most High*.<sup>30</sup> We have spoken about this in a lecture entitled *The Reality of the 'Jaamees'* and in the book *Khashf ush-Shububhaat al-'Asriyyah 'an ad-Da'wah Islaahiyyah as-Salafiyyah*, so whoever wants to refer to them can.

**QUESTION:** Do you have a book about Salmaan al-Awdah?

**ANSWER:** This is correct, and I wanted to mention some things from it but due to the time I could not. I have given the book to some of the brothers and it is in the stage of being prepared, I ask Allaah to grant us success in completing the work and we ask of His virtue. For an additional point of benefit the next session will be entitled *'Between Salmaan al-Awdah and the Secularists.'*

*I ask Allaah by His virtue to grant myself and you success to what he loves and is pleased with, jazakum Allaahu khayran!*

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<sup>30</sup> So the *fatwa* was not “a piece of Satanic handiwork handed out to destroy the ummah” as stated by the likes of Aboo Hamza al-Misree in his ‘book’ *Allah’s Governance on the Earth* (p.243, ft.313), who seriously thought that he was one qualified to speak on a *fatwa*?! [TN]

**SHAYKH SAALIH AL-FAWZAAAN**  
**(HAFIDHAHULLAAH)**  
**ON ALI AL-JIFRI**

**QUESTION:** O noble Shaykh, what is your opinion on al-Jifri and is he from the people of *Sunnah wa'l-Jamaa'ah*? As I have heard from those within this country that want to see with him, so please make clear to us his '*aqeedah*' because there has transpired a great tribulation with this man.

**ANSWER:** The man is an innovator, who believes in heretical superstitious matters. He calls to worshipping graves and tombs, he is a heretic. His tapes are available wherein his own words can be heard, he mocks the people of *sunnah* and the people of *tawheed*.



## SAMPLES OF JIFRI

1. Here he is in Mauritania with Hamza Yoosuf and Yoosuf's Shaykh Muraabit al-Haaj, 'rubbing the feet' of Shaykh Muraabit ul-Haaj (!?):

<http://groups.msn.com/TheHabaib/habibaliandmurabitalhajj.msnw?action=ShowPhoto&PhotoID=157>

2. Here is video footage of some of the antics of al-Jifri (see video nos. 1 & 2 in particular! Jifri brands Ihsaan Ilahi Thaheer (*raheemabullaah*) as 'a deviant' with no evidence whatsoever, only vitriol and quotes weak, fabricated and non-existent *abadeeth*!! This is the so-called 'pious' Jifri!)<sup>31</sup>:

[http://www.alsoufia.com/articles.aspx?id=1504%20&%20page\\_title=صوتيات20%ومرئيات&book\\_link=False](http://www.alsoufia.com/articles.aspx?id=1504%20&%20page_title=صوتيات20%ومرئيات&book_link=False)

3. Here contains the largest reserve of research on al-Jifri and a presentation, in visual and audio formats, of his errors in: *tawheed*, '*aqeedah*', *badeeth* source referencing and *manhaj*: <http://www.almijhar.net/>

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<sup>31</sup> We are not responsible for the format of the link we merely found that it featured a good collection of material exposing al-Jifri. [TN]

